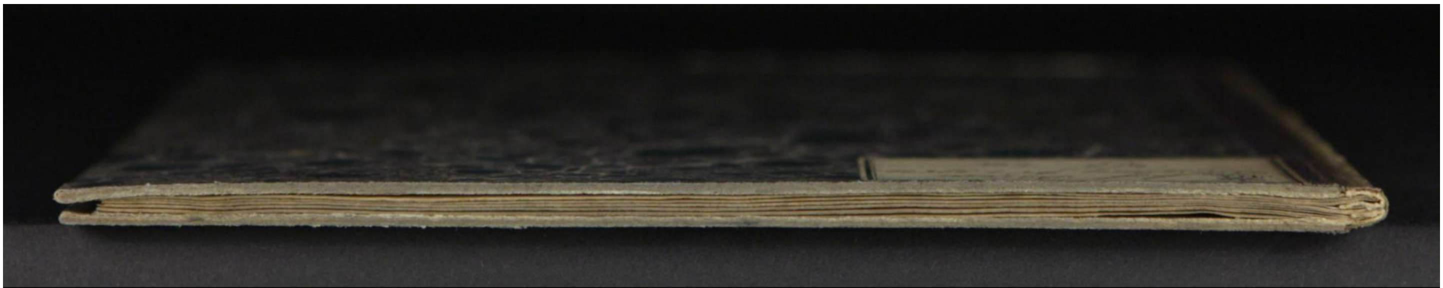
J. J. Resen.
Diss. ex Evang. Joh. I., 29, 36.
Hafn., 1642.

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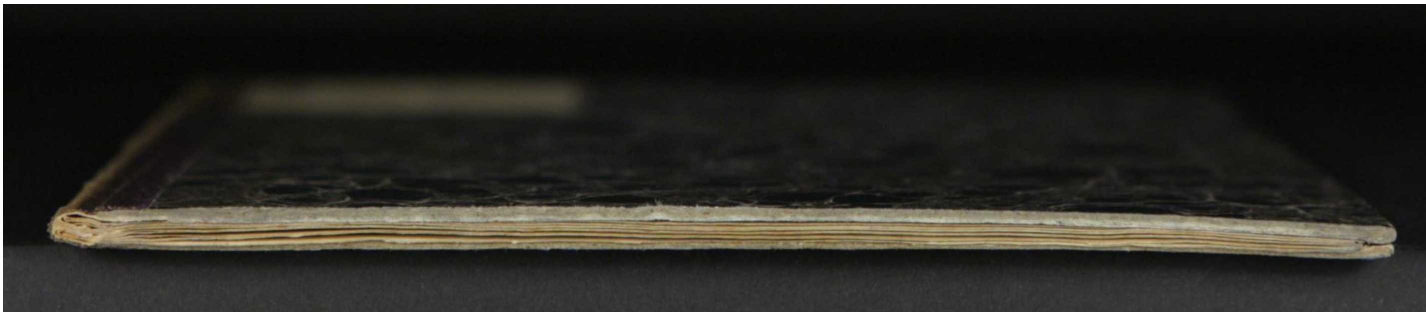


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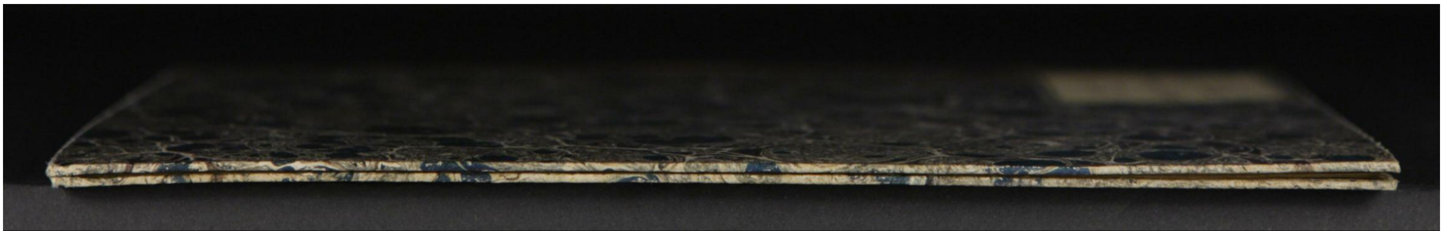
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AMNOLOGIA SACRA.

Seu

Diſſertatio Theologica,

ex v. 29. & 36. Cap. I. Evangelii Johannis,

DE AGNO DEI TOLLENTE PECCATUM MUNDI.

Qvam

D. O. M. A.

In Regiâ Academia Hafnienſi, ad diem 6. Aprilis, loco & horis conſvetis,

Præſide

JOHANNE JOHANNIS RESENIO, S. S. Theolog. D. & Profeſſore ordinario,

Pro impetrando ſtipendio Regio, publicè defendendam ſuſcipiet,

M. JOHANNES FRIDERICUS CERVINUS.

1113

HAFNIÆ,
Literis SARTORIANIS.

Anno M. DC. XLII.

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IN NOMINE JESU CHRISTI.

THESIS.

I.

QVemadmodum ſcientia de Chriſto, ad qvem univerſa ſacra ſcriptura, tanqvam ad ſcopum propoſitum, collimat Luc. 24. v. 25. 26. & 44. Act. 3. 18. 24. & 10. 43. & 28. 23. &c. eſt apex omnis ſapientiæ; adeo qvidem, ut ſatis ſit, ſi Chriſtum diſcamus & cœtera neſciamus: nihil verò ſit, ſi Chriſtum neſciamus & cœtera omnia diſcamus: Ita inter omnia opera Chriſti, qvæ, pro ſervando genere humano, præſtitit, nullum magis ſtupendum admirandumve, qvam magnum illud ignominioſæ crucis myſterium.

II.

Qvid namq; mirabilius, qvam qvod Dominus patitur pro ſervo: innocens pro noxio: Deus pro genere humano? Mirabile qvidem eſt Deum omnia feciſſe propter hominem: magis mirabile Deum ipſum hominem eſſe factum, propter hominem: maximè autem mirabile eſt Deum, hominem factum, pati & mori propter hominem.

III.

Et hinc Chriſtus ipſe de Paſſione, Morte & Reſurrectione ſuâ, qvinq; diſtinctis vicibus Diſcipulis ſuis concionatus eſt: I. ſcilicet in finibus Cæſareæ Philippi Matth. 16. v. 21. Marc. 8. v. 31. Luc. 9. v. 22. II. Poſtqvam deſcendiſſet de monte Thabor. Matth. 17. v. 9. Marc. 9. v. 9. III. Poſt reverſionem in Galilæam, ſanato Lunatico Matth. 17. v. 22. Marc. 9. v. 31. Luc. 9.

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v. 44. IV. In poſtremo itinere Hieroſolymitano, Matth. 20. v. 18. Marc. 10. v. 33. Luc. 18. v. 31. 32. 33. & V. Biduum ante paſſionem Matth. 26, v. 2: Ut nihil dicamus de illis qvæ ſunt Joh. 2. v. 19. repetitis Matth. 26. v. 61. & 27. v. 40. 41. Marc. 14. v. 58. & 15. v. 29.

IV.

Hoc probè intellexit Gentium Apoſtolus Paulus I. Corinth. 2. v. 2. in talia ſolutus verba: Non judicavi me ſcire qvicqvam inter vos, niſi Jeſum Chriſtum, & hunc crucifixum: Unde etiam hæc doctrina tanta & talis eſt, ut non tantum Moſes & Elias, ſancti illi Dei viri, ac Prophetæ ſtupendi, qvi, poſtqvam in fide hujus crucifigendi Domini placidè obdormiverant, in majeſtate glorioſiſſimâ ſuorum corporum, in monte Thabor, viſi, materiam ſumpſerint colloqvendi, de hoc ipſo myſterio, cum Chriſto clarificato, Matth. 17. v. 2. 3. Marc. 9. 2. 3. 4. Luc. 9. 29. 30. 31: Sed & Johannes, Theologus divinus, in Apocalypſi, viderit omnes Angelos & Archangelos & Seniores, in circuitu Throni ſtantes, & Agni, antea occiſi, mortem ejusq; ſalutarem Redemptionem cantando collaudantes, Apocal. 5.

V.

Qvum igitur in Eccleſia ſuperioribus aliqvot Septimanis, multis actum ſit de hoc ſtupendo opere Chriſti, & præſens Septimana meditationi religioſiori ejuſdem, in qvo tamen aliàs per univerſum vitæ curriculum occupatum eſſe decet illum, qvi non tantum à Chriſto ſuo dici, ſed & verè Chriſtianus eſſe vult, principaliter ſit dicata ac conſecrata, commodè ſe nobis, pro inſtituti noſtri ratione, offert præſentis Diſputationis Thema, præſenti utpote tempore con-

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convenientiſſimum ex Cap. I. Johannis v. 29. & 36. de Agno Dei tollente peccatum mundi; qvam etiam, à tali Agno, Amnologiam inſcribimus non inconvenienter.

VI.

In hoc enim Aphoriſmo, verè aureo & digno qvi cordibus noſtris intimè inſcribatur, fructus mortis & Paſſionis Domini noſtri Jeſu Chriſti, proponitur haud obſcurè: in qvo etiam explicando ſimpliciſſimè, & ad nos applicandò convenientiſſimè, qvò ita occupemur, ut Deo Patri grata, dilectisq; ejus electis Filiis, in dilecto unigenito Filio, omnibus & ſingulis ſalutaria dicamus, faxit idem Agnus ille Dei, qvi ſignacula libri clauſi aperire potens eſt, Apocal. 5.9. per Spiritum ſuum Sanctiſſimum. Amen.

VII.

Inchoatæ ergo manifeſtationis Jeſu Chriſti προτάσει, tum de Johanne Præcurſore teſtante, tum de ipſo λόγῳ incarnato, præmiſſæ à v. 6. Cap. hujus primi ad v. 15. ſubjungit Evangeliſta ἔκθεσιν ulterius præparatoriam, prout ea de re monuimus Logologiæ noſtræ Diſputationis poſterioris Theſi XL.

IIX.

Continet autem ἔκθεσις illa, tum Præcurſoris Johannis Baptiſtæ Teſtimonia qvatuor memorabilia, & ſolemnia à v. 15. ad 38: tum ipſius Chriſti Colloqvia familiaria, primum qvidem cum Andrea & Petro, à v. 38. ad 44. alterum verò cum Philippo & Nathanaële à v. 44. ad finem Capitis hujus primi.

IX.

Ex Teſtimoniis Johannis Baptiſtæ, duo priora perhibita ſunt de Chriſto, à Baptiſmo abſente & hæ-

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rente adhuc in Deſerto; primum generale liberum & freqvens, ac publicum interea, ad qvosvis diverſos à v. 15. ad 19. Secundum Speciale & qvaſi extortum per Legatos miſſos Hieroſolymis, idq; judiciale ſeu Legitimum, in utramq; partem ventilatum per qvid non? Qvid tandem? cum examine εἰ; ἐπεζήτησαν καὶ βεβαίωσαν à v. 19. ad 29.

X.

Hæc duo teſtimonia excipiunt duo alía, qvæ perhibuit Baptiſta de Chriſto præſente & jam reduce à Deſerto; alterum qvidem coram promiſcuâ plebe, tum præſente ad Jordanem à v. 29. ad 35; alterum verò coram duobus ſuis Diſcipulis Andrea ſc: & altero, qvi proprio nomine non deſignatur; putatur vero non improbabiliter fuiſſe ipſum Johannem Evangeliſtam, utpote qvi, ex accurata horum omnium deſcriptione, videtur interfuiſſe omnibus, qvæ de Baptiſta & Chriſto commemorat, heic vero, perinde ut infra aliqvoties. Cap. 13. 23. & 18. 15. & 19. 26. & 20. 2. 3. 4. 8. & 21. v. 7. 20. modeſtiæ cauſâ, nomen ſuum ſuppreſſit, à v. 35. ad 38.

XI.

In hiſce binis poſterioribus teſtimoniis utramq;, qvod dicitur, paginam facit Aphoriſmus noſter aureus, in priori qvidem plenè expreſſus his verbis: ἴδε ὁ Ἀμνὸς τοῦ θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου v. 29. In poſteriori autem qvoad primam ejus partem repetitus, hac verborum forma: v. 36. Ἴδε ὁ Ἀμνὸς τοῦ θεοῦ; poſterior vero pars heic non expreſſè legitur; ſive qvod eam non addiderit Baptiſta, pro Diſcipulis doctioribus, qvibus, ceu famelicis tamen, ſatis erat Agnum oſtendere, ut ad ejus eſum accederent, ejusq; gratiâ ſatiarentur;

tur; ſive qvod Evangeliſta prioris teſtimonii heic tantum initium ponat, ſignificans totum illud antea deſcriptum heic repetitum, pro more ſacris Scriptoribus non infreqventi, qvi, qvæ vel antea vel alibi deſcripta extant, brevi tantum repetitione notant.

XII.

Hoc autem potius repetivit & inculcavit Baptiſta, qvam Ecce Meſſias, Ecce Rex Iſraël, aut aliud qvodvis ſimile; ut doceret Regi Chriſto prius mortem tolerandam eſſe, qvam Regnum ineundum, aut intrandum in gloriam: ac proinde non moverentur Auditores humili abjectoq; Jeſu habitu, qvo minus illum eſſe Chriſtum crederent &, ceu talem, ſeqverentur.

XIII.

Obſervatione verò digniſſimus eſt ordo teſtimoniorum Baptiſtæ, qvæ, ad hoc miſſus Joh. 1. 7. perhibuit de Chriſto. Ante Baptiſmum enim Chriſti de mox venturo Meſſia in officio, qvem ipſe de facie nondum novit, teſtatus fuit, inqviens: poſt me venit; qvod teſtimonium reliqvi, ex profeſſo, deſcribunt Evangeliſtæ. Matth. 3. v. 11. Marc. 1. 7. Luc. 3. 16. Poſt manifeſtationem factam in Baptiſmo per 40. dies prædicavit: Meſſias manifeſtatus in medium prodiit, & ego novi eum, ſed jam abeſt; binis prioribus heic apud Johannem teſtimoniis: Nunc verò, poſterioribus teſtimoniis, eundẽ præſentem monſtrat, dicens: Ecce Agnus Dei qvi tollit peccatum mundi; ut ita fuerit Johannes verè plus qvàm Propheta. Matth. 11. 9. Luc. 7. 26. Propheta ſc. ſimul & Apoſtolus. Qvem enim venturum prædicebat & prædicabat, hunc jam demonſtrat præſentem. Nec tantum eum oſtendit,

ſed

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ſed & qvorſum in mundum veniret indicat unà, nimirum ut peccatum mundi occiſus occidat.

XIV.

Βλέπει igitur v. 29. (in Præſenti pro Præterito, qvod vult Brugenſis, cum Maldonato ἐμφατικώτερον eſſe, magis expreſſam ſententiam, & rem qvaſi præſentem ob oculos ponens) vel ἐμβλέψας v. 36. oculis ſc. fixis accuratius cum admiratione, gaudio & veneratione, ſeu cum placentia, intuens, ſicut inſpicere ſolemus qvæ etiam intus attentâ mente conſideramus; qvæ eſt emphaſis verbi ἐμβλέπω, ὁ Ιωάννης, Baptiſta ſc. τὸν Ιησοῦν ἐρχόμενον πρὸς ἑαυτὸν v. 29. ex Deſerto ſc. victo triumphatoq; Sathana Matth. 4. 11. Marc. 1. 13. Luc. 4. 13. ad Jordanem, non verò ex Galilæa, qvod vult Epiphanius, nixus fundamento extremè ruinoſo, petito ex eo qvod Luc. Cap. 4. v. 14. poſt hiſtoriam tentationis, ſubjiciatur, Chriſtum cum virtute Spiritus reverſum in Galilæam; non animadvertens, cœteros Evangeliſtas, poſt hiſtoriam tentationis, acta primi Anni Chriſti, de primo reditu ejus è Deſerto in Galilæam, tacitos præteriiſſe, qvæ tamen heic ſupplentur à Johanne, & ſtatim digreſſos eſſe ad ea, qvæ ſecundo Anno, poſt incarcerationem Baptiſtæ, in altero Chriſti in Galilæam reditu, contigerunt; vel τῷ Ιησοῦ περιπατοῦντι v. 36. in Peræa trans Jordanem, ad domum ſe, advesperaſcente jam die, recipientem, poſtqvam poſtero die, animi forte cauſâ, in conſpectum Johannis viciſſim prodiiſſet, ut iterum de ſe teſtimonium perhiberet; cum qvo tamen nuſpiam legitur in hiſtoria Evangelica familiariter converſatus eſſe, ne viderentur agere ex compoſito, λέγει: ἴδε ὁ Αμνὸς τοῦ Θεοῦ, ὁ

αἴρων

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ἀιρωντὴν ἁμαρτίαν τοῦ κόσμου: In qva aurea ſententia ſingula verba digniſſima ſunt conſideratione.

XV.

Et ſic incipit Baptiſta hoc ſuum geminatum teſtimonium à vocula ἴδε, ſive Adverbio, ſive Imperativo Adverbialiter poſito, ut placet aliis, qvæ vox, perinde ut ἰδοῦ. paſſim alias occurrens in monumentis Sacris, non inconvenienter appellari poteſt Aſteriſcus Spiritus ſancti, & nota benè Biblicum, qvum ut plurimum adhibeatur qvando aliqvid diligenter notandum & conſiderandum monſtratur.

XVI.

Utitur autem Spiritus Dei hac Particula, in negotio redemptionis generis humani, maximè emphaticè, tum de Maria Matre ſingulari Eſa. 7. 14. Luc. 1. 31. 36. tum de Chriſto Filio ſine pari. Pſal. 40. 9. Ebr. 10. 7. Matth. 21. 5. Joh. 1. 29. 36.

XVII.

Qvod autem heic habet Maldonatus de vi hujus Particulæ non tantum δεικτικῇ ſeu demonſtrativa, ſed & ἀναφορητικῇ ſeu relativa, qvaſi Johannes ſuum & Chriſti Baptiſma diſtingveret, ut illud ſit Pœnitentiæ, hoc remiſſionis peccatorum: id non modo vocis indoli, ſed & rei veritati adverſari manifeſtum eſt; qvum Johannis Baptiſmus cum Baptiſmo Chriſti per Apoſtolos adminiſtrato, Chriſto ſc. ipſo nullos baptizante. Joh. 4. v. 2. conveniebat non tantum Autore Matth. 21. 25. Joh. 1. v. 6. 33. Materia & Forma. Matth. 3. 16. 17. Sed etiam Fine: dum fuit lavacrũ reſipiſcentiæ in remiſſionem peccatorum Mar. 1. 4. Luc. 3. 3. medium qvo à futura ira liberabantur ab ipſo bapti-

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zati Matth. 3. 7. ac conſilium Domini, qvod qvi probaverunt, & ſeqvebantur ſalvabantur Luc. 7. 30.

XIIX.

Tutius igitur ſtatuimus, cum Nonno Paraphraſte, & aliis, Johannem digito exerto oſtendiſſe Λόγον caro factum, tum ut unum determinaret, illumq; unicum audiendum innueret: tum ne qvis de Perſona & officio Meſſiæ amplius dubitaret: Præterqvā qvod ἀντίτυπον ita opponat typo. Qvemadmodum enim Moſes æneum ſerpentem oculis hominum uſurpandum propoſuit. Num. 21. v. 9. Ita Johannes Agnum pro mundi peccato in cruce occidendum oculis animisq; omnium coram exhibuit; prout illa ad ſe applicat ipſe Chriſtus Joh. 3. 14.

XIX.

Ecce ergo heic admirantis eſt, de Agno qvi occiſus Leonem & lupum infernalem interfecit: Eſt qvoq; lucernæ demonſtrantis in hac nocte, unicum Agnum inter tot hœdos, vel indicantis ſub criſtallo humanitatis deliteſcentem divinitatem, in θεανθρώπῳ Λόγῳ æterno, qvi caro factus eſt mundo in tempore.

XX.

Hunc unicum Chriſtum, ex duabus naturis divina & humana ſubſiſtentem, vocat Baptiſta Agnū Dei tollentem peccatū mundi, ut ſignificet Perſonæ, qvæ eſt Deus & homo, convenire officium Mediatoris inter Deum & hominem, qvia ſecus ſi eſſet, nunqvam Filius Dei aſſumpſiſſet humanam naturam, ut eâ aſſumptâ eſſet Agnus ille Dei qvi tollit peccatum mundi.

XXI.

Non igitur Chriſtus eſt vulgaris aliqvis Agnus, non legalis, ſed ὁ Ἀμνὸς Agnus ille, ut ſignificanter expreſ-

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preſſit Paraphraſtes Syrus, Agnus ſcilicet qvem lupi timent, & qvi occiſus Leonem occidit: Agnus ſingularis præ Apoſtolis, qvos hic Agnus ut Agnos mittit in medium luporum Luc. 10. 3. cum aliis hominibus omnibus qvi eodem nomine veniunt, Joh. 21. 15. 16. Solus ſc. ſine macula: ſolus ſine peccato: Solus cujus maculæ abſterſæ non ſunt: Solus cujus puritas puros efficit alios.

XXII.

Vocando autem Chriſtum Metaphoricè τὸν Ἀμνὸν bis heic Baptiſta, & in Apocalypſi tricies ſemel Evangeliſta Johannes, ac ſemel Petrus I. Epiſtolæ Cap. 1. v. 19. (qva voce ſignificatur Chriſtus Pontifex & Sacerdos noſter in officio Redemptionis conſideratus, qvatenus ſc. ſe obtulit victimam pro nobis & peccatis noſtris, dum pœnam peccati pro nobis ſuſtinuit, nosq; ab ira Dei, peccato, Diabolo, Morte & æterna damnatione liberavit) reſpicere videtur tum ad veteres Prophetias Eſa. 53. v. 7. Jerem. 11. v. 19. tum ad Vetera Sacrificia, inter qvæ mactatio Agni Paſchalis, & effuſio ſangvinis ipſius, erat maximè illuſtris figura victimæ filii Dei: Unde etiam Paſcha noſtrum ille vocatur I. Cor. 5. v. 7. ut taceamus juge ſacrificiũ, qvod mane & veſperi offerebatur. Num. 28. 3. ſeqventibus, fuiſſe Agnum immaculatum.

XXIII.

Et hac ratione Articulus ὁ, heic loci, non tantum habet ἔμφασιν dignitatis, ut diſtingvat hunc Agnum unicum, ſingulariter mirabilem, & mirabiliter ſingularem, cum unicâ ſua victima, à Typicis Agnis & cœteris legalibus victimis, Heb. 10. 11. 12. qvæ erant Typi Chriſti, omnem virtutem expiandi peccata non

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habentes ex ſe & per ſe, ſed ex Chriſto & per Chriſtum, qvatenus illum verum Agnum Dei præfigurabant; verum etiam Relationem præterea, ad revocandum in memoriam Prophetias, & qvidem inprimis illam Eſa. 53. v. 7. ut Agnus ad mactationem ducitur, & veluti ovis coram tonſoribus ſuis obmuteſcit: neq; aperit os ſuum: ex qvâ etiam hæc verba videntur fermè deſumpta.

XXIV.

Qvanqvam autem & alia Animalia, eaq; tum Volatilia ut Turtur & Columba Lev. 1. 14. & 5. 12. 6. & 14. 21. 30. & 15. 14. 29. Num. 6. 10. Luc. 2. 24. tum Terreſtria ut Vacca rufa. Num. 19. Heb. 9. 13. Bos, Hircus, Capra, Aries, Ovis, paſſim in Levitico & Numeris, in Vet. Teſtamento, in Typum Chriſti offerrerentur; Agnus tamen Chriſtus heic peculiariter vocatur, umbræ appellatione tributâ ipſi veritati, more ſcripturæ I. Cor. 10. 4. Qvod inter omnia animalia qvæ offerebantur Agni proprietates maximè Chriſtum delinearent.

XXV.

Erat enim Chriſtus totus ſvavis & delectabilis, Pſal. 45. v. 3. Cant. 5. 13 Manſvetus Matth. 11. 29. Inculpatus & incontaminatus, I. Pet. 1. v. 19. Patiens & tolerans, I. Pet. 2. 29. ſummèq; utilis ad omnia; dum ſuâ juſtitiâ innocentiâ, paſſione & meritis, fide apprehenſis, tegit ignominiam noſtram, ne nuditas noſtra in conſpectu Dei appareat, Gal. 3. v. 27. Sangvine ſuo nos mundat ab omni peccato, I. Joh. 1. v. 7. Cibat & potat nos corpore & ſangvine ſuo, manducando & bibendo, ſpiritualiter qvidem fide Joh. 6. 55. Sacramentaliter vero in ſacrâ Cœnâ,

Matth.

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Matth. 26. v. 26. Marc. 14. v. 22. Luc. 22. v. 19. I. Cor. 11. noſtrumq; tandem ſummum gaudium & recreatio exiſtit, Eſai. 9. v. 3. Luc. 2. v. 10. Phil. 4. v. 4.

XXVI.

Inprimis vero, in oblatione ſua pro peccatis totius generis humani, Agno ſimilis fuit Chriſtus qvoad Innocentiam & Patientiam.

XXVII.

Innocentiæ qvidem & ſanctitatis teſtimonium & Angeli Dan. 9. v. 24. Luc. 1. v. 35. & Homines: Amici qvidem Eſaias Cap. 53. v. 9. Paulus Heb. 7. v. 26. ac Petrus I. Epiſtolæ cap. 1. v. 19. Inimici vero Pilatus Joh. 18. v. 38. Judas Matth. 27. v. 4. Uxor Pilati ibidem v. 19. Latro alter in cruce pendens, Luc. 23. v. 41. & Centurio Marc. 15. v. 39. Luc. 23. 47. Chriſto præbuerunt; unde etiam ipſe confidenter dixit inimicis ſuis, Joh. 8. v. 46. Qvis ex vobis arguet me de peccato: ut nihil dicamus de veſte albâ, qvâ, tanqvam puritatis & innocentiæ ſigno, ex ſententia nonnullorum, Chriſtum indutum Herodes, nihil tale interim cogitans, ad Pilatum remittebat, Luc. 23. v. 11.

XXIIX.

Patientiam verò ſuam luculenter declaravit, dum horrendas injurias, tam Reales qvam Verbales, ſuſtinuit, idq; in Arâ, tum Terrena ſeu Horto, Matth. 26. à v. 46. ad 57. Joh. 18. à v. 3. ad 12. Ubi, juxta Anshelmum, tam duriter ligatus eſt, ut ex omnibus ungvibus ejus ſangvis egreſſus ſit: tum Lapidea, in Judicio ſc. primò Eccleſiaſtico Matth. 26. à v. 57. ad finem, & Cap. 27. à v. 1. ad 10. Marc. 14. à v. 53. ad finem, Luc. 23. à v. 54. ad finem Joh. 18. à v. 12. ad 28. & poſt

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Politico, Matth. 27. à v. 11. ad 31. Marc. 15. à v. 1. ad 20. Luc. 23. à v. 1. ad 26. Joh. 18. à v. 28. ad Capitis 19. v. 16. tum tandem Ligneâ ſeu cruce, Matth. 27. à v. 32. ad 50. Marc. 15. à v. 21. ad 37. Luc. 23. à v. 26. ad 46. Joh. 19. à v. 17. ad 30.

XXIX.

Neq; ſimpliciter vocat Baptiſta Chriſtum τὸν Ἀμνὸν ſed addit inſuper τοῦ Θεοῦ, qvæ appellatio Chriſto competit, tum propter æternam præordinationem, qvâ, non hominum judicio, perinde ut Agnus Paſchalis in V. Teſtamento, ex reliqvo grege eligebatur, eſt ſelectus: ſed ab ipſo Deo ab æterno, tanqvam Agnus incontaminatus & immaculatus eſt præordinatus, ut in plenitudine temporis victima fieret, pro peccatis generis humani offerenda: Unde dicimur nos electi in ipſo ante jacta mundi fundamenta, Eph. 1. v. 4. ac ipſe Chriſtus appellatur Agnus mactatus ab origine mundi, Apoc. 13. v. 8. tum propter promiſſionem, qvâ, ſtatim in Paradiſo poſt lapſum, hic Agnus, ſerpentis antiqvi caput contriturus fuit promiſſus, Gen. 3. v. 15. tùm propter adumbrationem continuam in ſacrificiis inde à ſacrificio Filiorum Adami & Evæ Gen. 4. tùm deniq; propter realem miſſionem in plenitudine temporis Gal. 4. v. 4. Eph. 1. v. 10. Qvos actus omnes compendioſiſſimè pariter & pleniſſimè expreſſit Petrus 1. Epiſt. Cap. 1. v. 18.19.20.

XXX.

Adhæc dum Chriſtus dicitur Agnus ille Dei, ſignificatur Chriſtum eſſe victimam ſive ſacrificium non ἀνθρώπινον καὶ χοϊκὸν, hoc eſt humanum & terrenum; ſed θεϊκὸν καὶ ἐπουράνιον h. e. divinum & cœleſte. Unde Paulus I. Cor. 15. v. 47. Chriſtum hominem

cœle-

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cœleſtem vocat, qvâ appellatione Chriſtus in unitate perſonæ θεάνθρωπος denotatur. Niſi enim Meſſias noſter fuiſſet homo verus immolari, tanqvam victima, non potuiſſet: Si autem fuiſſet homo merus, & non ſimul in unâ eademq; perſonâ Deus verus, immolari pro peccatis noſtris non potuiſſet.

XXXI.

Sed & dicitur Chriſtus Agnus ille Dei, tum qvia propitiatorium noſtrum eſt, non nudè conſideratus, ſed qvatenus pro peccatis noſtris eſt immolatus, I. Cor. 5. v. 7. Unde Apoſtolus inqvit, qvod ſine ſangvinis effuſione non fiat remiſſio. Heb. 9. v. 22. id qvod in omnibus ſacrificiis Propitiatoriis V. Teſtamenti præfiguratum fuit. Exod. 12. v. 6. 7. & 24. v. 6. 7. 8. & 29. v. 36. Lev. 16. v. 14. 15. Num. 19. v. 4: qvam etiam ob cauſam Chriſtus in Apocalypſi aliqvoties dicitur Agnus occiſus Cap. ſc. 5. v. 6. 8. 12. & 13. v. 8. paſſimq; Sangvinis Agni fit mentio. Cap. 7. v. 14. & 12. v. 11. &c. tum qvia peccata noſtra in corpore ſuo ſuper lignum portavit. I. Pet. 2. v. 24. eaq; expiavit, eum in finem ut nobis illa remittat, emundante nos ſangvine Jeſu Chriſti Filii Dei ab omni peccato, Eph. 5. v. 2.

XXXII.

Valeant ergo Pontificii cum ſuo AGNO DEI fictitio, idololatrico, Orbiculis ſc. ſuis cereis â ſummo Pontifice benedictis, figuram ex una parte Agni impreſſam habentibus, qvos alii Bullas cereas, alii Amuleta vocant ; qvibus, non modo præter, ſed & contra verbum Dei, Eſa. 42. v. 8. & 43. v. 25. præter nomen hoc divinum, affectiones etiam ac operationes

ſtu-

ſtupendas verèq; divinas, blaſphemo ore & calamo, affingunt.

XXXIII.

Hoc vero potius obſervatione heic dignum eſt, qvod ſicut, ſtatim poſt promiſſum Chriſtum, ante ejus in carne manifeſtationem, non tantum à Judæis, & eorum anteceſſoribus, ſanctis Patriarchis, electis Dei Filiis, ex mandato Patris cœleſtis; ſed etiam à Gentibus, ſine tali mandato, innumerabiles offerebantur ſacrificiorum myriades, futurum Chriſti ſacrificium prædicentes & clamantes: Ita cum eodem exhibito & miſſo ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, Rom. 8. v. 3. tandemq; paſſo propeccatis totius generis humani, omnia in mundo ſacrificia, mirabili Dei conſilio, ſint inhibita, & id qvidem qvaſi cum inundatione, juxta Prophetiam Danielis Cap. 9. v. 26. Chriſto ſc. ſancto illo ſanctorum uncto & occiſo hoſtiam & Sacrificium ceſſare faciente, ut ibidem prædicitur. v. 27. Qvi etiam, juxta Vaticinium Zachariæ, Cap. 13. v. 2. diſperſit numina Idolorum de terra, ut non memorarentur ultra; id qvod ex Hiſtoria Gentium eſt manifeſtiſſimum.

XXXIV.

Et hoc diligenter notandum, non tantum contra Judæos, juſto Dei judicio occœcatos, qvi blaſphemè docent & contendunt Meſſiam promiſſum nondum miſſum adveniſſe: non attendentes Meſſiam venire debuiſſe, verèq; veniſſe, ſtantibus & durantibus adhuc ſacrificiis Judaicis, Dan. 9. v. 7. Luc. 1. v. 8. & cum ipſo occiſo, qvamvis à mortuis reſuſcitato, ſacrificia talia eſſe occiſa, penitus abolita, neq; huc usq; reſtaurata aut unqvam reſtauranda: ſed etiã contra

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tra blaſphemos Photinianos, qvi malitioſè dicunt & ſcribunt Chriſtum, non ex Dei conſilio, ſed occaſionaliter tantum eſſe paſſum & mortuum: non expendentes ſacrificia Judaica, qvæ cum Chriſto promiſſo cœperunt, & cum eodem exhibito, paſſo & mortuo ceſſarunt, ex ordinatione divina Chriſtum reſpexiſſe, qvo, ex voluntate Dei, oblato, pleniſſimè pro peccatis ſatisfactum eſt, docente nos id divino Apoſtolo, Ebr. 7. 26. 27. & Cap. 9. v. 12. 13. 14. 15. & Cap. 10. v. 7. 10.

XXXV.

Pars ſupereſt cœpti, pars exantlata laboris. Vidimus enim Subjectum noſtri Aphoriſmi, qvod tribus verbis emphaticè circumſcripſit Baptiſta, ſeqvitur Prædicatum, totidem vocibus maximè emphaticis (absq; repetitione tamen Particulæ ἴδε vel ἰδοὺ in Græco, ſicut illâ nec occurrit in Syriaco aut Arabico contextu, ſecus qvam fit in veteri verſione latina, ubi Ecce recurrit) expeditum, hiſce ſc. ὁ ἄιρων τὴν ἁμαρτίαν τοῦ κόσμου: qvibus officium Chriſti, inprimis Sacerdotale, depingens, monſtrat modum, qvo illa bona, qvorum in ſuperioribus v. 9. 12. & 16. meminerat, acqviſiturus eſſet; de qvibus & nos ſingulis ſigillatim agemus.

XXXVI.

Initio igitur de voce ὁ ἄιρων, reſpondente duobus verbis in Prophetiâ Eſaiæ, Cap. 53. v. 4. & 12. & נָשָׂא & סָבַל, qvæ Septuaginta vertunt per Φέρειν & ἀναφέρειν, notandum, eam varias admittere ſignificationes, dum adhibetur inter alia, tum qvando, vel aliqvid ex uno loco aufertur, & in alium transfertur. I. Sam. 4. v. 3. 1. Regum 18. v. 12. vel qvando prorſus aufertur aliqvid 2. Reg. 9. v. 25: tum etiam qvando

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onus aliqvod receptum portatur, Exod. 25. 1. Sam. 14. v. 1. &17. v. 7. 2. Paral. 2. v. 18. & paſſim alibi; qvæ etiam ſignificationes omnes & ſingulæ in ſententiam Baptiſtæ optimè qvadrant.

XXXVII.

Chriſtus namq; tollit peccatum, qvo ipſe caret, à nobis, qvibus poſt lapſum Protoplaſtarum eſt impoſitum, ita ut nos, qvi perferendo non ſumus, illo exoneremur, & ipſe illud in ſe transferat: dum ipſum, qvi non novit peccatum I. Cor. 5. Deus fecit peccatum, v. 21. ſeu injecit in ipſum peccatum omnium noſtrum Eſa. 53. v. 6: perinde ut Abrahamus ſuo Iſaaco lignum holocauſti impoſuit Gen. 22. v. 6: Qvâ ratione hic Agnus Dei qvod non habebat, nempe peccatum, in ſe recepit, & qvod nos habebamus à nobis abſtulit, & in ſe ſuſtulit.

XXXIIX.

Tollit peccatum, dum illud, cum pœna peccati unâ, à nobis ablatum & in ſe translatum, tanqvam grave & immenſum onus, in corpore ſuo, non qvidem ἐνυπαρχτικῶς ſeu inhæſivè; ſed λογιστικῶς imputativè, portavit, peſſima qvæqve in hac vitâ in diebus carnis ſuæ ſtatuqve κενώσεως καὶ ταπεινώσεως paſſus, juxta priora, ut juſtitiæ divinæ, peccatis noſtris læſæ, ſatisfaceret, ac pro peccatis noſtris perſolveret, Eſa. 53. v. 5. I. Pet. 2. v. 24. Videatur hircus Azazel Αποπομπαῖος ſeu Emiſſarius Lev. 16. & ſeq. & Exemplum Aaronis Num. 18.

XXXIX.

Tollit peccatum, qvatenus illud, in corpore ſuo ſuper lignum crucis geſtatum, expiavit & delevit, Pſ.

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51. v. 11. Eſa. 43. v. 25. ita ut illud non in ſuo corpore retinuerit, ſed, peracta paſſionis periodo, in profundum maris abjecerit, ac à conſpectu Dei abſtulerit, Mich. 7. v. 19. Illud dealbaverit, Eſa. 1. v. 18: mundaverit, Ezech. 36. v. 25. Tit. 2. v. 14. nobiſqve, exhauſto peccato, æternam redemptionem acqviſiverit, Heb. 9. v. 12. 18. adeo ut in cruce clamarit Joh. 19. v. 30: Conſummatum eſt, qvicqvid ſc. ad opus redemptionis generis humani pertinet. Ut propterea in ſecundo adventu venturus ſit, non, ut in primo, cum peccato, Deo illum jam non oculis iræ, tanqvam peccatum, ſed gratiæ, tanqvam ſanctum ſanctorum, reſpiciente Dan. 9.

XL.

Tollit peccatum non tantum in Baptiſmo, per Regenerationem qvidem perfectè ſemel, qvoad Reatum; per Renovationem verò toto vitæ tempore in Renatis, qvoad Dominium Rom. 6. v. 12; Verũ etiam, tum in morte qvoad Senſum peccati, Rom. 6. v. 7: tum in Cinefactione inchoatè, & tandem in Reſurrectione conſumatè, qvoad Radicem ipſam I. Cor. 15. v. 42. 43. 53.

XLI.

Loqvens autem Baptiſta de officio Chriſti mediatorio, qvatenus victima pro nobis factus eſt, non utitur, de peccato, verbo remitto, qvod ſæpiuſculè aliàs occurrit, Pſal. 32. v. 1. 5. & 55. v. 3. Matth. 9. v. 2. & 12. v. 31. 32. Luc. 5. v. 20. & 7. v. 47. 48. & 12. v. 10. Joh. 20. v. 23. Jacob. 5. v. 15. I. Joh. 1. v. 9. & 2. v. 12: Sed tollo, qvod eodem ſenſu recurrit I. Joh. 3. v. 5.: & qvidem non dicit qvi tollet, neqve qvi tulit, nec qvi tollit peccatum mundi; ſed ὁ αἴρων tollens, ſignificans

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qvaſi continuum actum, ſeu perpetuum officium Chriſti eſſe omnium temporum ſeu ætatum, tum Præteriti, qvod præceſſit victimam hanc, inde usq; ab exordio mundi, tum præſentis illius, in qvo victimam illam in mundo & coram mundo obtulit Patri, tum futuri ad conſummationem uſqve ſeculi, tollere peccatum.

XLII.

Eſt enim Agnus mactatus ab origine mundi, Apoc. 13. v. 8. & Jeſus Chriſtus heri & hodie, idem & in ſecula, Heb. 13. v. 8. Cujus diem Abraham vidit & gaviſus eſt Joh. 8. v. 56. Ita, ut qvanqvam deſtinato divinitus tempore paſſus ſit Chriſtus; propter deſtinationem tamen divinam, in qvam non cadunt διαστήματα temporum, etiam ſuperioribus ætatibus, ante Chriſtum exhibitum, vis & efficacia expiationis, qvæ ſemel facta eſt in cruce, ab initio mundi viguit & valuit, & ad finem usq; mundi vigebit & valebit, utpote perpetua ceu talis ὑποστάσεως, qvæ divina & merus actus eſt, vigens & valens ad tollendum peccatum actualiter: Exiſtente ita Chriſto actu ſervatore, reſpectu actu ſervandorum, in Eccleſiâ nunqvam deficiente, qvæ conſtat ex actu Chriſtianis, illis ſc. qvi non reſiſtunt Spiritui ſancto contumaciter.

XLIII.

Et hinc conſtanter tenendum eſt, omnium ætatum omnes ſanctos, qvi unqvam ſervati ſunt vel ſervabuntur, fructu obedientiæ & victimæ Jeſu Chriſti ſervatos eſſe, qvam, ut nos oblatam, ita Patres offerendam, fide apprehenderunt: qvum non ſit in alio qvoqvam ſalus, nec aliud nomen ſub cœlo da-

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tum inter homines, per qvod oporteat nos ſalvari, qvam nomen Jeſu Chriſti, Act. 4. v. 12. Certoq; ſciendum Agnum Dei tollere peccatum, qvandocunq; homo Deo reconciliatur, non iterum moriendo, Rom. 6. v. 20. ſed meritum expiationis ſuæ per miniſterium Verbi & Sacramentorum credentibus applicando.

XLIV.

Minimè ergo opus eſt, cum Pontificiis, fingere vel pro ſervatis, in Veteri Teſtamento, ante Chriſtum paſſum, Lymbum Patrum neſcio qvem; vel pro ſervandis in Novo Teſtamento ſucceſſoribus Chriſti, qvi offerent pro vivis & mortuis, cum aliis Mediatoribus & Mediatricibus: Qvum aliter judicandum ſit de actionibus divinis qvam humanis, ut dictum eſt, illorumq; vanitas & ſacrilegium ſacræ ſcripturæ authoritate evertatur, Heb. 10. v. 12. I. Joh. 2. v. 1.

XLV.

Nominat verò Baptiſta, ut ad ſecundam vocem Prædicati pergamus, non τὰς ἁμαρτίας (qvanqvam nonnulla exemplaria Latina cum Arabe legant in plurali peccata) ſed τὴν ἁμαρτίαν: non qvaſi pro ſolo originali peccato ſatisfecerit Chriſtus, nos autem pœnitentiâ & lachrymis, jejunio & Eleemoſynis deberemus peccata actualia abſtergere, qvod vel cogitare contumelioſum eſt in Filium Dei, cui ſoli hæc gloria debetur, qvod ſit ἱλασμὸς pro peccatis totius mundi I. Joh. 2. v. 2. ſed nominat peccatum in ſingulari indefinitè, ut totum corpus peccati, omne qvicqvid rationem habet peccati, ipſam ſc. peccatorum radicem, cum omnibus ſuis fructibus, immenſam iſtam molē peccati, non tantū humanis viribus, ſed omni Angelicæ

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poteſtati prorſus intolerabilem, Chriſto impoſitam oſtendat, qvæ etiam adeo ipſum preſſit, ut clamarit in cruce: Deus mi, Deus mi, qvare me dereliqviſti? Matth. 27. v. 46. pro qva mole peccati, perfectâ expiatione Deo ſatisfecit, ille ſolus Eſa. 63. v. 3. ſolent enim ſacri ſcriptores numero ſingulari totam rei naturam & ingentem copiam ſignificare, Exod. 15. v. 3. Dan. 8. v. 3. 5. II. Theſſ. 2. v. 3.

XLVI.

Et hoc ulterius explicat Baptiſta vocando, pro tertia voce, hoc peccatum τὴν ἁμαρτίαν τοῦ κόσμου ſumpta voce Mundi pro univerſo genere humano, perinde ut fit infra Cap. 3. v. 16 Cap. 12. v. 47. & 14. v. 3. ſicut & Rom. 11. v. 15. I. Joh. 2. v. 2. & 4. v. 14. Interpretibus Apoſtolis, Paulo I. Tim. 2. v. 4. & Petro 2. Epiſt. 3. v. 9.

XLVII.

Chriſtus enim, ut loqvitur Lutherus Tom. 1. Isleb. pag. 459. factus eſt univerſus mundus, aſſumpta perſona omnium hominum ab Adamo, qvò daret nobis juſtitiam pro peccato, qvod ab illo accepimus. Conferatur locus Rom. 5. v. 12. &c.

XLIIX.

Totus namqve mundus in malo jacet I. Joh. 5. v. 19. & extra Chriſtum, propter peccatum, reus eſt iræ Dei & damnationis, niſi fiat remiſſio propter Chriſtum Mediatorem; per & propter qvem Agnum Dei omne peccatum tollitur, & abſqve qvo nullum peccatum mundi ulla ratione tolli poteſt.

XLIX.

Atqve ita oſtendit hic Baptiſta Regnum Chriſti & Meſſiæ non fore Politicum: habet enim ſe Chriſtus, non ut Aries ille & Hircus, Dan. 8. v. 20.; ſed ut Agnus; non

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non qvidem Leviticus, cui in victimis tantum imponebãtur peccata populi Iſraëlis, qvæ etiam non verè, ſed ſolâ figurâ tollebat; verũ longè præeminentior, talis ſc. qvi tollit ipſe peccata totius mundi, ut ita non ad ſolos Judæos, ſed ad totum Mundum pertineant beneficia Chriſti, à qvibus nemo qvi in mundo eſt, & pars mundi exiſtit, excluditur, ſi modo illa accipere non recuſaverit. Concluſit enim Scriptura omnia ſub peccato, ut promiſſio ex Fide Jeſu Chriſti daretur credentibus, Gal. 3. v. 22.

L.

Non eſt ergo qvod qviſqvam vel innocentiam vel indignitatem ſuam prætendat, cum utraq; præcluſa ſit nomine Mundi. Omnes enim peccarunt & deſtituuntur gloria Dei, ut qvi juſtificantur, gratis, id eſt, ejus gratiâ per redemptionem factam in Chriſto Jeſu, juſtificentur, Rom. 3. v. 23. 24 qvæ redemptio, ut Divina & infinita, ſuperat totius mundi peccatum tanqvam finitum in immenſum, gratiâ ſcilicet abundante ſupra peccatũ, Rom. 5. v. 20. Proptereaq; ſufficiens eſt in ſe ad tollendum peccatum omnium hominum, ac totius mundi, imò vel mille mundorum, ſi alias tot eſſe poſſent, utpote omnium finitorum.

LI.

Qvod autem omnes homines non ſalventur, id neutiqvam adſcribendũ inſufficientiæ meriti Chriſti, ſed ipſorum hominum malitiæ, qvi reſiſtunt Spiritui ſancto, Act. 7. v. 51. volenti per Verbum operari in cordibus illorum fidem, eamq; per Sacramenta firmare, qvæ unica qvaſi manus eſt, à parte noſtri, qvâ Chriſtum cum omnibus ſuis beneficiis & promiſſionibus

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nibus apprehendimus & retinemus ad juſtitiam, qvam concomitatur oris profeſſio ad ſalutem, Rom. 10. v. 10.

LII.

Eſt enim germana fides inſtar Matris fœcundiſſimæ plurimarum virtutum, qvas ex Spiritu ſancto cōceptas parit, ſola interim ut Sponſa Sponſum Chriſtum amplectens, non freta prolibus ſeu comitibus virtutibus, ſed ſolo Sponſo, Jeſu Chriſto, qvem amat, amplectitur, & ſolum ſine meritis ſalvatorem veneratur: qvi etiam fidelem animam viciſſim ornat gratiâ & dono Spiritus; illa qvidem, imputando tali homini ſuam juſtitiam, qva, ceu novâ tunicâ, ornatus, prodit gaudens, in conſpectum Dei & Angelorum, Eſa. 61. v. 10. Et 62. v. 5.: hoc verò, illum fœcundum faciendo ad edendos fructus juſtitiæ ſvaviſſimos, qvales Paulus enumerat, Gal. 5. v. 22. ac armando adverſus hoſtes ſibi infenſiſſimos, carnem ſc. mundum & Sathanam, uſq; dum fidelis perſiſtens ad mortem (in qva optandum, cum Dionyſio, ut ultimum verbum Agni hujus Dei in cruce, ſit ultimū noſtrum verbum in luce) acceperit dono Coronam vitæ, Apoc. 2. v. 10. ac dignus tandem inventus fuerit, qvi cum tota Eccleſia triumphante ex Apocal. 5. v. 13. cantet canticum novum: Sedenti in throno, & Agno ſit benedictio, & honor, & gloria, & robur in ſecula ſeculorum.

Amen.

FINIS.

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